بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

The Dalail of the Barailwis

Compiled by Ali Hassan Khan

Part three: the most often quoted Dalail by the Barailwis on the topic of Mukhtar Kull (claiming that the Prophet (saw) has the power to do whatever he wants and whatever he wants happens)

www.umm-ul-qura.org

Fihrist

Note: many quoted have been taken from the book "Dil ka Suroor" of Muhammad Sarfraz Khan Safdar.

The claim of Ahmad Raza Khan and questions to the Barailwis

The creed of Ahmad Raza Khan is that not only the Prophet (saw) is Mukhtar Kull, but also saints such as ‘Abdul Qadir Al-Jilani. He wrote in his “Hadaiq Bakhshish” v 2 p 8:

> “From Ahad (Allah) to Ahmad and from Ahmad to you Kun and every Kun possible is granted O Ghawth (Al-Gilani)”

Now, one can ask the Barailwis:

1) All the prophets who were martyred by the Jews and others, were they killed according to their wills? So how can they be Mukhtar Kull?
2) Likewise, for all of the Sahabah who were martyred such as Hamzah and others in battles, were they martyred while they had the powers to remain alive? Likewise ‘Umar and ‘Ali were martyred being stabbed while in prayer, and ‘Uthman was martyred after rioters entered his house and killed him, Husayn was martyred in Kerbala, ibn Zubayr martyred in Makkah and so forth. Did all these Sahabah had the power to destroy their opponents but opted to be martyred?
3) Why did the Prophets and Sahabah need to fight, being injured if they could just say “be” and such would be?
4) Some of the Sahabah fought each other based on Ijtihad such as ‘Ali and Mu’awiyah. If they were Mukhtar Kull, why did they just not say “be” and there would be not battles and the other would agree with them?
5) The Quran clearly mentioned that some Prophets suffered from afflictions and illnesses, were in need, asked for children and other matters, how could they be Mukhtar Kull?

۞ وَأَيُّوبَ إِذۡ نَادَىٰ رَبَّهُۥٓ أَنِّي مَسَّنِيَ ٱلضُّرُّ وَأَنتَ أَرۡحَمُ ٱلرَّٰحِمِينَ ٨٣

“And (remember) Ayub (Job), when he cried to his Lord: "Verily, distress has seized me, and You are the most Merciful of all those who show mercy."” (21 : 83)

فَسَقَىٰ لَهُمَا ثُمَّ تَوَلَّىٰٓ إِلَى ٱلظِّلِّ فَقَالَ رَبِّ إِنِّي لِمَآ أَنزَلۡتَ إِلَيَّ مِنۡ خَيۡرٖ فَقِيرٞ ٢٤

“So He (Musa) watered (their flocks) for them, then he turned back to shade, and said: "My Lord! Truly, I am in need of whatever good that You bestow on me!"” (28: 24)

وَتَوَلَّىٰ عَنۡهُمۡ وَقَالَ يَٰٓأَسَفَىٰ عَلَىٰ يُوسُفَ وَٱبۡيَضَّتۡ عَيۡنَاهُ مِنَ ٱلۡحُزۡنِ فَهُوَ كَظِيمٞ

“And He (Ya’qub) turned away from them and said: "Alas, my grief for Yusuf (Joseph)!" and he lost his sight because of the sorrow that he was suppressing.” (12 : 84)

وَذَا ٱلنُّونِ إِذ ذَّهَبَ مُغَٰضِبٗا فَظَنَّ أَن لَّن نَّقۡدِرَ عَلَيۡهِ فَنَادَىٰ فِي ٱلظُّلُمَٰتِ أَن لَّآ
إِلَٰهَ إِلَّآ أَنتَ سُبۡحَٰنَكَ إِنِّي كُنتُ مِنَ ٱلظَّٰلِمِينَ ٨٧ فَٱسۡتَجَبۡنَا لَهُۥ
وَنَجَّيۡنَٰهُ مِنَ ٱلۡغَمِّۚ وَكَذَٰلِكَ نُـۨجِي ٱلۡمُؤۡمِنِينَ ٨٨ وَزَكَرِيَّآ إِذۡ نَادَىٰ رَبَّهُۥ
رَبِّ لَا تَذَرۡنِي فَرۡدٗا وَأَنتَ خَيۡرُ ٱلۡوَٰرِثِينَ ٨٩ فَٱسۡتَجَبۡنَا لَهُۥ وَوَهَبۡنَا لَهُۥ
يَحۡيَىٰ وَأَصۡلَحۡنَا لَهُۥ زَوۡجَهُۥٓۚ إِنَّهُمۡ كَانُواْ يُسَٰرِعُونَ فِي ٱلۡخَيۡرَٰتِ وَيَدۡعُونَنَا
رَغَبٗا وَرَهَبٗاۖ وَكَانُواْ لَنَا خَٰشِعِينَ ٩٠

“And (remember) Dhan-Nûn (Jonah), when He went off in anger, and imagined that we shall not punish him (i.e. the calamites which had befallen him)! But he cried through the darkness (saying): Lâ ilâha illa Anta [none has the Right to be worshipped but You (O Allâh)], glorified (and Exalted) are You [above All that (evil) they associate with You]. Truly, I have been of the wrong-doers."” So we answered his call, and delivered Him from the distress. And thus we do deliver the believers. And (remember) Zakariya (Zachariah), when he cried to his

Lord: "O my Lord! Leave me not single (childless), though You are the best of the inheritors." So We answered his call, and We bestowed upon him Yahya (John), and cured his wife (to bear a child) for him. Verily, they used to hasten on to do good deeds, and they used to call on us with hope and fear, and used to humble themselves before us." (21 : 87-90)

6) The Quran clearly mentioned that Prophet Nuh desired guidance for his son and Prophet Ibrahim desired guidance for his father, yet they died as unbelievers, so how could they be Mukhtar Kull?

Allah (Ta'ala) said:

وَنَادَىٰ نُوحٌ رَّبَّهُۥ فَقَالَ رَبِّ إِنَّ ٱبۡنِي مِنۡ أَهۡلِي وَإِنَّ وَعۡدَكَ ٱلۡحَقُّ وَأَنتَ أَحۡكَمُ
ٱلۡحَٰكِمِينَ ﴿٤٥﴾ قَالَ يَٰنُوحُ إِنَّهُۥ لَيۡسَ مِنۡ أَهۡلِكَۖ إِنَّهُۥ عَمَلٌ غَيۡرُ صَٰلِحٖۖ فَلَا تَسۡـَٔلۡنِ
مَا لَيۡسَ لَكَ بِهِۦ عِلۡمٌۖ إِنِّيٓ أَعِظُكَ أَن تَكُونَ مِنَ ٱلۡجَٰهِلِينَ ﴿٤٦﴾ قَالَ رَبِّ إِنِّيٓ أَعُوذُ
بِكَ أَنۡ أَسۡـَٔلَكَ مَا لَيۡسَ لِي بِهِۦ عِلۡمٞۖ وَإِلَّا تَغۡفِرۡ لِي وَتَرۡحَمۡنِيٓ أَكُن مِّنَ ٱلۡخَٰسِرِينَ

"**And Nooh (Noah) called upon his Lord and said, "O my Lord! Verily, my son is of my family! And certainly, Your promise is true, and You are the Most Just of the judges"" He said: "O Nooh (Noah)! Surely, he is not of your family; verily, his work is unrighteous, so ask not of Me that of which you have no knowledge! I admonish you, lest you be one of the ignorants. Nooh (Noah) said: "O my Lord! I seek refuge with You from asking You that of which I have no knowledge. And unless You forgive me and have mercy on me, I would indeed be one of the losers**." (Hud : 45-47)

It is written in "Tafsir Jalalayn", Eng Tran A. Bewley, Surah Hud verse 46:

> "**He is someone whose action was not righteous**. Your asking for him to be saved was not correct because he was an unbeliever and the unbeliever will not be saved."

Allah (Ta'ala) said:

وَمَا كَانَ ٱسْتِغْفَارُ إِبْرَٰهِيمَ لِأَبِيهِ إِلَّا عَن مَّوْعِدَةٍ وَعَدَهَآ إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُۥٓ أَنَّهُۥ عَدُوٌّ لِّلَّهِ تَبَرَّأَ مِنْهُ ۚ إِنَّ إِبْرَٰهِيمَ لَأَوَّٰهٌ حَلِيمٌ ﴿١١٤﴾

"**And [Ibrahim's (Abraham)] invoking (of Allah) for his father's forgiveness was only because of a promise he [Ibrahim (Abraham)] had made to him (his father). But when it became clear to him [Ibrahim (Abraham)] that he (his father) is an enemy to Allah, he dissociated himself from him**" (Tawbah : 114)

It is written in "Tafsir Jalalayn", Tawbah 114, as translated by Aisha Bewley, words of Quran in bold:

> "**Ibrahim would not have asked forgiveness for his father but for a promise he made to him** when he promised him, "I will ask my Lord to forgive you", since he hoped that he would become Muslim, **and when it became clear to him that he was an enemy of Allah**- when he died an unbeliever- **he renounced him** and stopped asking forgiveness for him."

So these verses make it clear that despite their will, Prophet Ibrahim and Nuh could not guide their relatives.

<u>General proofs showing that the Prophet (saw) is not Mukhtar Kull</u>

It is written in "Tafsir Jalalayn", A. Bewley, Quran in bold, Al-An'am 6 : 35:

> **"If their turning away** from Islam **is hard on you** because you are eager for them to become Muslim **then if you can, go down a tunnel deep into the earth, or climb up a ladder into heaven, and bring them a Sign** which they ask for. The implied meaning is that YOU WILL NOT BE ABLE TO DO THAT, so be patient until Allah judges. **If Allah had willed** for them to be guided- **he would have gathered them all to guidance**, but He did not and so they do not believe. **Do not then be among the ignorant** by behaving like that."

Comment: As-Suyuti clearly wrote that the Prophet (saw) does not have the capacity to bring the signs that the Mushriks of Makkah ask for like making a tunnel in the earth or bringing a ladder to the skies. So he does not have such powers, while Bralwiyah claim that the Prophet (saw) is able to do whatever he wishes.

It is written in "Tafsir Jalalayn", A. Bewley, Quran in bold, Surah Al-Jinn:

> "21. **"Say: 'I possess no power to do you harm**- make you err- **or to guide you right** and so do you good.'
> 22. **Say: 'No one can protect me from** the punishment of **Allah and I will never find any refuge apart from Him** except in Him-
> 23. … **only in transmitting from Allah and His Messages**. "I can only convey the Message of Allah to you from Him." THIS STRESSES HIS INABILITY TO DO MORE…"

Imam Muslim narrated in his "Sahih" in "The Book Pertaining to the Turmoil and Portents of the Last Hour (Kitab Al-Fitan wa Ashrat As-Sa`ah)", Chapter 5: this ummah would be destroyed by killing one another, Book 041, Number 6906:

> 'Amir b. Sa'd reported on the authority of his father that one day Allah's Messenger (may peace be upon him) came from a high, land. He passed by the mosque of Banu Mu'awiya, went in and observed two rak'ahs there and we also observed prayer along with him and he made a long supplication to his Lord. He then came to us and said: I asked my Lord three things and He has granted me two but has withheld one. I begged my Lord that my Ummah should not be destroyed because of famine and He granted me this. And I begged my Lord that my Ummah should not be destroyed by drowning (by deluge) and He granted me this. **And I begged my Lord that there should be no bloodshed among the people of my Ummah, but He did not grant it."**

So this Hadith shows that some invocations of the Prophet (saw) were not accepted, so how could he be Mukhtar Kull?

Also the Prophet (saw) used to invoke against some disbelievers and Allah revealed: "**Not for you (O Muhammad) (but for Allah) is the decision**", and this verse is clear in denying the creed of Mukhtar Kull.

It is narrated in "Sahih Al-Bukhari", Volume 6, Book 60, Number 83:

> Narrated Abu Huraira: Whenever Allah's Apostle intended to invoke evil upon somebody or invoke good upon somebody, he used to invoke (Allah after bowing (in the prayer). Sometimes after saying, "Allah hears him who sends his praises to Him, all praise is for You, O our Lord," he would say, "O Allah. Save Al-Walid bin Al-Walid and Salama bin Hisham, and 'Aiyash bin Abu Rabi'a. O Allah! Inflict Your severe torture on Mudar (tribe) and strike them with (famine) years like the years of Joseph." The Prophet used to say in a loud voice, and he also used to say in some of his Fajr prayers, "O Allah! Curse so-and-so and so-and-so." naming some of the Arab tribes till Allah revealed: "**Not for you is the decision, whether He turns in mercy to**

(pardons) them or punishes them. Verily they are the wrong-doers." (3.128)

Allah (Ta'ala) said:

إِنَّكَ لَا تَهْدِى مَنْ أَحْبَبْتَ وَلَـٰكِنَّ ٱللَّهَ يَهْدِى مَن يَشَآءُ ۚ وَهُوَ أَعْلَمُ بِٱلْمُهْتَدِينَ ﴿٥٦﴾

"**Verily, you (O Muhammad (saw)) guide not whom you like, but Allah guides whom He wills. And He knows best those who are the guided**." (28:56)

And it is narrated in 'Sahih Al-Bukhari' on the authority of al-Musayyab:

> When Abu Talib was in his death bed, the Prophet went to him while Abu Jahl was sitting beside him. The Prophet said, "O my uncle! Say: None has the right to be worshipped except Allah, an expression I will defend your case with, before Allah." Abu Jahl and 'Abdullah bin Umaya said, "O Abu Talib! Will you leave the religion of 'Abdul Muttalib?" So they kept on saying this to him so that the last statement he said to them (before he died) was: "I am on the religion of 'Abdul Muttalib." Then the Prophet said, "I will keep on asking for Allah's forgiveness for you unless I am forbidden to do so." Then the following Verse was revealed: "**It is not fitting for the Prophet and the believers to ask Allah's Forgiveness for the pagans, even if they were their near relatives, after it has become clear to them that they are the dwellers of the (Hell) Fire**." (9.113)

So one can clearly see that the Prophet (saw) desired Abu Talib's guidance, but Allah told him that he does not guide those he loves, only Allah can guide whoever He wills. So how can Barailwis dare to say that the Prophet (saw) is Mukhtar Kull?

In Tafsir Al-Jalalayn, Surah At-Tawba, Ayah 43, Hafiz As-Suyuti wrote:

عَفَا ٱللَّهُ عَنكَ لِمَ أَذِنتَ لَهُمْ حَتَّىٰ يَتَبَيَّنَ لَكَ ٱلَّذِينَ صَدَقُواْ وَتَعْلَمَ ٱلْكَٰذِبِينَ

> "43. The Prophet, may Allah bless him and grant him peace, gave permission to a group to stay behind on his own initiative and the following was revealed to censure him. The pardon came before the censure, to calm his heart. **Allah pardon you! Why did you excuse them** for staying behind, rather than just leaving them **until it was clear to you which of them were telling the truth** in their excuse **and until you knew the liars** in that respect?"

So the Prophet (saw) made a decision based on Ijtihad, and Allah did not accept this decision, so how can Barailwis say that the Prophet (saw) is Mukhtar Kull?

Moreover there are many verses clearly stating that only Allah can remove evils and harms:

وَإِن يَمْسَسْكَ ٱللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُۥٓ إِلَّا هُوَ ۖ وَإِن يَمْسَسْكَ بِخَيْرٍ فَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ

"**And if Allah touches you with harm, none can remove it but He, and if He touches you with good, then He is able to do all things**." (Al-An'am : 17)

وَإِن يَمْسَسْكَ ٱللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُۥٓ إِلَّا هُوَ ۖ وَإِن يُرِدْكَ بِخَيْرٍ فَلَا رَآدَّ لِفَضْلِهِۦ ۚ يُصِيبُ بِهِۦ مَن يَشَآءُ مِنْ عِبَادِهِۦ ۚ وَهُوَ ٱلْغَفُورُ ٱلرَّحِيمُ

"**And if Allah touches you with hurt, there is none who can remove it but He; and if He intends any good for you, there is none who can repel His favour which He causes it to reach whomsoever of His slaves He will. And He is the Oft-Forgiving, Most Merciful.**" (Yunus : 107)

Also the Prophet (saw) was affected by magic and was injured on the day of Uhud, so how could he be Mukhtar Kull?

It is narrated in the two Sahih: Narrated 'Aisha: magic was worked on the Prophet so that he began to fancy that he was doing a thing which he was not actually doing. One day he invoked (Allah) for a long period and then said, "I feel that Allah has inspired me as how to cure myself. Two persons came to me (in my dream) and sat, one by my head and the other by my feet. One of them asked the other, "What is the ailment of this man?" The other replied, 'He has been bewitched" The first asked, 'Who has bewitched him?' The other replied, 'Lubaid bin Al-A'sam.' The first one asked, 'What material has he used?' The other replied, 'A comb, the hair gathered on it, and the outer skin of the pollen of the male date-palm.' The first asked, 'Where is that?' The other replied, 'It is in the well of Dharwan.' " So, the Prophet went out towards the well and then returned and said to me on his return, "Its date-palms (the date-palms near the well) are like the heads of the devils." I asked, "Did you take out those things with which the magic was worked?" He said, "No, for I have been cured by Allah and I am afraid that this action may spread evil amongst the people." Later on the well was filled up with earth. (Book #54, Hadith#490)

It is narrated in "Sahih Al-Bukhari": Narrated Sahl: That he was asked about the wound of the Prophet on the day (of the battle) of Uhud. He said, "The face of the Prophet was wounded and one of his front teeth was broken and the helmet over his head was smashed. Fatima washed of the blood while Ali held water. When she saw that bleeding was increasing continuously, she burnt a mat (of date-palm leaves) till it turned into ashes which she put over the wound and thus the bleeding ceased." (Book #52, Hadith #159)

So all of these proofs make it clear that the Prophets are not Mukhtar Kull, so what about saints?

First Daleel

ٱلَّذِينَ يَتَّبِعُونَ ٱلرَّسُولَ ٱلنَّبِيَّ ٱلْأُمِّيَّ ٱلَّذِى يَجِدُونَهُۥ مَكْتُوبًا عِندَهُمْ فِى ٱلتَّوْرَىٰةِ
وَٱلْإِنجِيلِ يَأْمُرُهُم بِٱلْمَعْرُوفِ وَيَنْهَىٰهُمْ عَنِ ٱلْمُنكَرِ وَيُحِلُّ لَهُمُ ٱلطَّيِّبَٰتِ وَيُحَرِّمُ عَلَيْهِمُ
ٱلْخَبَٰٓئِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَٱلْأَغْلَٰلَ ٱلَّتِى كَانَتْ عَلَيْهِمْ ۚ فَٱلَّذِينَ ءَامَنُوا۟ بِهِۦ
وَعَزَّرُوهُ وَنَصَرُوهُ وَٱتَّبَعُوا۟ ٱلنُّورَ ٱلَّذِىٓ أُنزِلَ مَعَهُۥٓ ۙ أُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ١٥٧

"**Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad (saw)) whom they find written with them In the Torah and the Injeel (Gospel) , - He commands them for Al-Ma'rûf (all that Islam has ordained); and forbids them from Al-Munkar (all that Islam has forbidden); He allows them as lawful At-Taiyibât [(i.e. all good and lawful) as regards things, deeds, beliefs, persons, foods, etc.], and prohibits them as unlawful Al-Khabâ'ith (i.e. All evil and unlawful as regards things, deeds, beliefs, persons, foods, etc.), he releases them from their heavy burdens (of Allah's Covenant), and from the fetters (bindings) that were upon them. So those who believe in him (Muhammad (saw)), honour him, help him, and follow the light (the Qur'ân) which has been sent down with him, it is they who will be successful.**" (Al-A'raf : 157)

The Barailwis say that the Prophet (saw) is Mukhtar Kull as he relives people from their heavy burdens and makes matters Halal and Haram for them.

Answer: It is written in "Al-Jalalayn", Eng Tran. Bewley:

> "**Those who follow the Messenger** Muhammad, may Allah bless him and grant him peace, **the Unlettered Prophet, whom they find written down with them in the Torah and the Gospel**- referring to the name and the description of the Prophet- **commanding them to do right and forbidding them to do wrong, making good things lawful for them**- which were unlawful in their Shari'a- **and bad things**, such as carrion and other things, **unlawful for them, relieving them**

> **of their heavy loads and the chains which were around them**: a reference to the difficult penalties imposed upon them, such as having to kill themselves in repentance and cut out any trace of impurity."

So one can see that relieving them from heavy loads and chains means relieving them from rules that were imposed on Jews such as cutting their clothes touched by the blood of menses, not eating with the woman who has menses, not sleeping with her, and all restrictions of not working on Saturday and others as mentioned by other scholars of Tafsir. This has nothing to do with relieving people from hardships and afflictions.

As for the Prophet (saw) doing Tahrim and Tahlil (declaring things Haram or Halal), then the Prophet (saw) does not do it on his own, rather he only does it according to revelation.

It is written in "Al-Jalalayn", Bewley, Quran in bold, Surah An-Najm, verse 3-4:

وَمَا يَنطِقُ عَنِ ٱلْهَوَىٰٓ ۝٣ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ۝٤

> "In what he brings, **nor does he speak from whim**, from his own desires. **It is nothing but revelation** revealed to him"

This verse makes it clear that whatever the Prophet (saw) brings from Allah, whether it is in the Quran or in the Sunnah, it is a revelation from Allah, and it is not based in his own desire. As for matters that the Prophet (saw) does not bring from Allah, like judging between people based on witnesses or matters related to this world such as the fertilisation of palm trees, then the Prophet (saw) speaks with his opinion that can be right or wrong.

So whatever the Prophet (saw) declares to be Halal or Haram, he does not do it on his own rather it is a revelation from Allah. The Prophet (saw) said in many Ahadith that only Allah can make matters Halal and Haram, for instance it is narrated in "Sahih Muslim", tran. Siddiqi:

> Abu Sa'id reported: We made no transgression but Khaybar was conquered. We, the Companions of the Messenger of Allah (may peace be upon him), fell upon this plant. i e. garlic. because the people were hungry. We ate it to our heart's content and then made our way towards the mosque. The Messenger of Allah (may peace be upon him) sensed its odour and he said: He who takes anything of this offensive plant must not approach us in the mosque. The people said: Its (use) has been forbidden; its (use) has been forbidden. This reached the Apostle of Allah (may peace be upon him) and he said: O people, **I cannot forbid (the use of a thing) which Allah has made lawful**, but (this garlic) is a plant the odour of which is repugnant to me. (Book#004, Hadith #1149)

The Arabic term is "laysa li Tahrim ma Ahallallah" which means that such an action does not belong to the Prophet (saw), thus he cannot do such. The Prophet (saw) clarified that garlic is not forbidden but only coming to the mosque after eating it as its smell harms others, and in other narrations it is mentioned that the smell of onions and garlic harms the angels as well. It is narrated in "Sahih Muslim":

> Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: He who eats of this plant (garlic) should not approach our mosque and should not harm us with the odour of garlic. (Book #004, Hadith#1144)

> Ibn 'Umar reported: The Messenuer of Allah (may peace be upon him) said: He who eats of this (offensive) plant must not approach our mosque, till its odour dies: (plant signifies) garlic. (Book #004, Hadith #1142)

So when confusion was spread about eating garlic, the Prophet (saw) clarified that making Haram what Allah has made Halal does not belong to him, while the Barailwis claim that the Prophet (saw) has been given the right to legislate whatever he likes.

It is narrated in the two Sahih, Eng Tran. Muhsin Khan:

> Narrated 'Ali bin Al-Husain: That when they reached Medina after returning from Yazid bin Mu'awaiya after the martyrdom of Husain bin 'Ali (may Allah bestow His Mercy upon him), Al-Miswar bin Makhrama met him and said to him, "Do you have any need you may order me to satisfy?" 'Ali said, "No." Al-Miswar said, Will you give me the sword of Allah's Apostle for I am afraid that people may take it from you by force? By Allah, if you give it to me, they will never be able to take it till I die." When Ali bin Abu Talib demanded the hand of the daughter of Abi Jahl to be his wife besides Fatima, I heard Allah's Apostle on his pulpit delivering a sermon in this connection before the people, and I had then attained my age of puberty. Allah's Apostle said, "Fatima is from me, and I am afraid she will be subjected to trials in her religion (because of jealousy)." The Prophet then mentioned one of his son-in-law who was from the tribe of 'Abu Shams, and he praised him as a good son-in-law, saying, "Whatever he said was the truth, and he promised me and fulfilled his promise. **I do not make a legal thing (halal) illegal (haram), nor do I make an illegal (haram) thing legal (halal)**, but by Allah, the daughter of Allah's Apostle and thedaughter of the enemy of Allah, (i.e. Abu jahl) can never get together (as the wives of one man) (Book #53, Hadith #342)

So in this matter, the Prophet (saw) clearly said that making Haram Halal and otherwise does not belong to him, yet he will not accept this decision of 'Ali, meaning that if 'Ali insists on his action, then Fatimah will ask for a divorce from him. It is narrated in "Sahih Al-Bukhari", Eng. Tran. Muhsin Khan:

> Narrated Al-Miswar bin Makhrama: I heard Allah's Apostle who was on the pulpit, saying, "Banu Hisham bin Al-Mughira have requested me to allow them to marry their daughter to Ali bin Abu Talib, but I don't give permission, and will not give permission unless 'Ali bin Abi Talib divorces my daughter in order to marry their daughter, because Fatima is a part of my body, and I hate what she hates to see, and what hurts her, hurts me." (Book #62, Hadith #157)

If Allah had given the Prophet (saw) the right to legislate whatever he wanted, then the Prophet (saw) would have made this matter Haram for 'Ali, yet he said that he is not making Haram something that Allah made Halal, so 'Ali can marry the daughter of Abu Jahl but Fatimah will not be joined in this, meaning that she would ask to be divorced.

Second Daleel

Allah (Ta'ala) said in Surah Al-Hashr, verse 7:

وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمْ عَنْهُ فَٱنتَهُوا۟ ۚ

"**And whatsoever the Messenger (saw) gives you, take it, and whatsoever he forbids you, abstain (from it)**"

The Barailwis claim that this verse proves that the Prophet (saw) gives everything to his community, so he is Mukhtar Kull.

Answer: The full verse reads:

مَّآ أَفَآءَ ٱللَّهُ عَلَىٰ رَسُولِهِۦ مِنْ أَهْلِ ٱلْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِى ٱلْقُرْبَىٰ وَٱلْيَتَـٰمَىٰ وَٱلْمَسَـٰكِينِ وَٱبْنِ ٱلسَّبِيلِ كَىْ لَا يَكُونَ دُولَةًۢ بَيْنَ ٱلْأَغْنِيَآءِ مِنكُمْ ۚ وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمْ عَنْهُ فَٱنتَهُوا۟ ۚ وَٱتَّقُوا۟ ٱللَّهَ ۖ إِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ ﴿٧﴾

"**What Allah gave as booty (Fai') to his Messenger (saw) from the people of the townships, - it is for Allah, His Messenger (saw), the kindred (of the Messenger (saw)), the orphans, Al-Masâkin (the poor), and the wayfarer, in order that it may not become a fortune used by the rich among you. And whatsoever the Messenger (saw) gives you, take it, and whatsoever he forbids you, abstain (from it), and fear Allah. Verily, Allah is severe in punishment**." (Al-Hashr : 7)

It is written in "Al-Jalalayn", Bewley, Quran in bold:

> "**Whatever the Messenger gives you** by way of booty or anything else **you should accept; and whatever he forbids, you should forgo**"

Al-Baydawi wrote in his "Tafsir":

“**(And whatsoever the Messenger (saw) gives you)** whatever booty or orders he gives you **(take it)** because it is Halal for you or adhere to it as it is obligatory for you to obey (**and whatsoever he forbids you)** to take or to do**, abstain (from it)”**

وَمَا ءاتَكُمُ ٱلرَّسُولُ } وما أعطاكم من الفيء أو من الأمر. { فَخُذُوهُ } لأنه حلال لكم، أو } فتمسكوا به لأنه واجب الطاعة. { وَمَا نَهَٰكُمْ عَنْهُ } عن أخذه منه، أو عن إتيانه. { فَٱنتَهُواْ } عنه

Al-Qurtubi wrote in his “Tafsir”:

“What he gives you from booty, take it and what he forbids you from taking or ghulul (misappropriation of booty), abstain from it, this was said by Al-Hasan and others. As-Sudi said: what he gives you from the booty of Al-Fai, accept it, and what he forbids you, do not seek it. Ibn Jurayj said: “What he gives about obedience to Me, do it, and what he forbids about disobedience to me, abstain from it. Al-Mawardi said: This is considered as general for all orders and prohibitions, he does not order except good and does not forbid except evil”

السادسة .: قوله تعالى: { وَمَآ آتَاكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَٱنتَهُواْ } أي ما أعطاكم من مال الغنيمة فخذوه، وما نهاكم عنه من الأخذ والغلول فانتهوا؛ قاله الحسن وغيره. السدّي: ما أعطاكم من مال الفيء فاقبلوه، وما منعكم منه فلا تطلبوه. وقال ابن جُريج: ما آتاكم من طاعتي فافعلوه، وما نهاكم عنه من معصيتي فاجتنبوه. الماوردي: وقيل إنه محمول على العموم في جميع أوامره ونواهيه؛ لا يأمر إلا بصلاح ولا ينهى إلا عن فساد

Al-Baghawi said:

“**And whatsoever the Messenger (saw) gives you** from Al-Fay (booty acquired without fighting) or booty**, take it, and whatsoever he forbids you** from Ghulul or others**, abstain (from it).** This was revealed concerning the Fay and it is general for everything that the Prophet (saw) ordered or forbade.”

وَمَآ آتَاكُمْ } ، أعطاكم، { ٱلرَّسُولُ } ، من الفيء والغنيمة، { فَخُذُوهُ وَمَا نَهَٰكُمْ عَنْهُ } ، من }
الغلول وغيره، { فَٱنتَهُوا } ، وهذا نازل في أموال الفيء، وهو عام في كل ما أمر به النبي صلى
الله عليه وسلم ونهى عنه

An-Nasafi said in his "Tafsir":

> "**And whatsoever the Messenger (saw) gives you** meaning gives you from the distribution of the booty or Fay (booty acquired without fighting)**, take it** accept it**, and whatsoever he forbids you** to take**, abstain (from it)** from seeking it…the best explanation is to say that it is general for everything that the Prophet (saw) brings and forbids and the matter of the Fay enters this generality"

وَمَا ءاتَكُمُ ٱلرَّسُولُ } أي أعطاكم من قسمة غنيمة أو فيء { فَخُذُوهُ } فاقبلوه { وَمَا نَهَٰكُمْ عَنْهُ } عن }
أخذه منها { فَٱنتَهُواْ } عنه ولا تطلبوه { وَٱتَّقُواْ ٱللَّهَ } أن تخالفوه وتتهاونوا بأوامره ونواهيه { أَنَّ ٱللَّهَ شَدِيدُ
ٱلْعِقَابِ } لمن خالف رسول الله صلى الله عليه وسلم. والأجود أن يكون عاماً في كل ما آتى رسول الله
.صلى الله عليه وسلم ونهى عنه وأمر الفيء داخل في عمومه

So one can see from the explanation of these scholars that it is about the booty that the Prophet (saw) gives or the orders that the Prophet (saw) gives, it is not about sustenance, guidance, help and other matters. The meaning is: whatever the Prophet (saw) gives you as orders or money, take it. None of the scholar said that the meaning is that the Prophet (saw) gives sustenance and help to the creation. And giving money from booty is among the natural causes, it is not something that is above the human capacity.

Third Daleel

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى ٱللَّهُ وَرَسُولُهُۥٓ أَمْرًا أَن يَكُونَ لَهُمُ ٱلْخِيَرَةُ مِنْ أَمْرِهِمْ ۗ وَمَن يَعْصِ ٱللَّهَ وَرَسُولَهُۥ فَقَدْ ضَلَّ ضَلَٰلًا مُّبِينًا ﴿٣٦﴾

"**It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allah and his Messenger, he has indeed strayed in a plain error**." (Al-Ahzab : 36)

The Barailwis say that the Prophet (saw) also decrees matters, so he is Mukhtar Kull.

Answer: Here also, similarly to legislation, the Prophet (saw) does not decide a matter except by revelation and Allah's permission. There is nothing in the verse indicating that Allah has given the Prophet (saw) the right to decree matters as he desires. And here, the matters decreed are not matters related to creation, sustenance and guidance, rather it is concerning orders and prohibitions, meaning the believers should not disobey the orders of the Prophet (saw), else why did then the Prophet (saw) not decree that his uncle Abu Talib would be guided or that his community would not kill each other if the Prophet (saw) had receive the right to decide matters?

It is written in "Al-Jalalayn", Bewley, about this verse:

> "This was revealed about 'Abdullah ibn Jahsh and his sister, Zaynab. The Prophet proposed to her on behalf of Zayd ibn Haritha. They disliked that when they learned about it because they had thought that the Prophet, may Allah bless him and grant him peace, would ask to marry her. Then they were content because of this ayat"

Almost all the scholars of Tafsir mentioned this as the reason behind the revelation of this verse as there are narrations from ibn Abbas reported by ibn Jarir and ibn Mardawayah about this. So

Al-Baydawi, Al-Qurtubi, Al-Baghawi, An-Nasafi, Ibn Jawzi, Abu Su'ud Al-Hanafi, Al-Alusi and others all mentioned this.

Ibn Kathir wrote in his "Tafsir", Darussalam:

> "Imam Ahmad recorded that Abu Barzah Al-Aslami said: Julaybib was a man who used to enter upon women and joke with them. I said to my wife, 'Do not let Julaybib enter upon you, for if he enters upon you I shall do such and such.' If any of the Ansar had a single female relative, they would not arrange a marriage for her until they found out whether the Prophet (saw) wanted to marry her or not. The Prophet (saw) said to one of the Ansar: "give me your daughter for marriage." He said, 'yes, O Messenger of Allah, it would be an honor and a blessing.' He (saw) said: 'I do not want her for myself.' He said, 'Then for whom, O Messenger of Allah?' He (saw) said, 'For Julaybib' He said, 'O Messenger of Allah, let me consult her mother.' So went to the girl's mother and said, 'The Messenger of Allah (saw) is proposing marriage for your daughter.' She said, 'Yes, it would be a pleasure.' He said, 'He is not proposing to marry her himself, he is proposing on behalf of Julaybib.' She said, 'What Julaybib? No by Allah, we will not marry her to him.' When he wanted to get up and go to the Messenger of Allah (saw) to tell him what the girl's mother had said, the girl asked, 'Who is asking for my hand?' So her mother told her, and she said, 'Are you refusing to follow the command, for I will not come to any harm.' So her father went went to the Messenger of Allah (saw) and said, 'Deal with her as you wish.' So he married her to Julaybib.
>
> Then the Messenger of Allah (saw) went out on one of his military campaigns, and after Allah had granted him victory, he said to his Companions, may Allah be pleased with them, "See whether there is anybody missing." They said, 'We have lost so and so, and so and so.' He (saw) said, "See if there is anybody missing." They said, 'No one.' He said: "But I see that Julaybib is missing" He (saw) said "Go and look for him among the dead." So they looked for him and found him beside seven of the enemy whom he had

> killed before he was himself killed. They said, 'O Messenger of Allah, here he is, beside seven of the enemy whom he had killed before he was himself killed.' The Messenger of Allah (saw) came and stood beside him and said, "He killed seven before he was himself killed. He belongs to me and I belong to him."
>
> He said this two or three times, then the Messenger of Allah (saw) carried him in his arms and held him while his grave was dug, then he placed him in his grave. It was not mentioned that he washed him, may Allah be pleased with him." Thabit, may Allah be pleased with him, said: 'There was no widow among the Ansar who was more sought after for marriage than that girl.' Ishaq ibn 'Abdullah ibn Abi Talhah asked Thabit, "Do you know how the Messenger of Allah (saw) prayed for that girl?" He told him: "he said, "O Allah, pour blessings upon her and do not make her life hard." And this is ho2w it was; there was no widow among the Ansar who was more sought for marriage than her."
>
> This is how it was recorded by Imam Ahmad, in full. Muslim and An-Nasa'i recorded the story of his death in Al-Fadail."

So the Hadith of Imam Ahmad, which has been declared authentic by Shaykh Al-Albani, gives another reason behind the revelation of this verse, and there might be more than one reason behind the revelation of a verse. Yet the case of Julaybib and Zaynab bint Jahsh are similar, meaning that the Prophet (saw) ordered someone for marriage for others, and he did not decree something that is above the natural causes, such as giving health, wealth, sustenance, guidance and others.

And these two cases make it clear that here "decree" means orders, meaning that all believers should accept the orders of the Messenger of Allah, as they come from Allah, and there was wisdom in both of these orders. Indeed, in the case of Zaynab bint Jahsh, Zayd ibn Harithah later divorced her and Allah ordered the Prophet (saw) to marry her, so it would be an example that the person can marry the woman divorced by his adoptive child

(meaning the orphan he raised up), and that the adoptive child is not like the real son. Allah (Ta'ala) said:

وَإِذۡ تَقُولُ لِلَّذِيٓ أَنۡعَمَ ٱللَّهُ عَلَيۡهِ وَأَنۡعَمۡتَ عَلَيۡهِ أَمۡسِكۡ عَلَيۡكَ زَوۡجَكَ وَٱتَّقِ ٱللَّهَ وَتُخۡفِي فِي
نَفۡسِكَ مَا ٱللَّهُ مُبۡدِيهِ وَتَخۡشَى ٱلنَّاسَ وَٱللَّهُ أَحَقُّ أَن تَخۡشَىٰهُۖ فَلَمَّا قَضَىٰ زَيۡدٞ مِّنۡهَا وَطَرٗا
زَوَّجۡنَٰكَهَا لِكَيۡ لَا يَكُونَ عَلَى ٱلۡمُؤۡمِنِينَ حَرَجٞ فِيٓ أَزۡوَٰجِ أَدۡعِيَآئِهِمۡ إِذَا قَضَوۡاْ مِنۡهُنَّ وَطَرٗاۚ
وَكَانَ أَمۡرُ ٱللَّهِ مَفۡعُولٗا ٣٧

"**And (remember) when you said to him (Zaid bin Hârithah) on whom Allah has bestowed grace and you (O Muhammad (saw)) have done favour (by manumitting him) "Keep your wife to yourself, and fear Allah." But you did hide in yourself (i.e. what Allah has already made known to you that He will give her to you in marriage) that which Allah will make manifest, you did fear the people whereas Allah had a better right that you should fear Him. So when Zaid divorced her, we gave her to you in marriage, so that (in future) there may be no difficulty to the believers in respect of (the marriage of) the wives of their adopted sons when the latter have no desire to keep them (i.e. they have divorced them). And Allah's command must be fulfilled.**" (Al-Ahzab : 37)

So at the end, Zaynab bint Jahsh, who was the Prophet's cousin, was married to the Prophet (saw) and she desired this in first place, and obeying Allah's order lead her to this, and Allah's order contained a clear wisdom and that is to show the regulations of Islam to the people. As for the case of Julaybib's wife, she was honoured by Allah because of Julaybib's bravery.

Ibn Kathir wrote:

> "This Ayah is general in meaning, and applies to all matters, if Allah and His Messenger (saw) decreed a matter, no one has the right to go against that, and no one has any choice or room for personal opinion in this case."

So one can see that it is about obeying the orders of Allah and His Messenger, it is not about decreeing matters such as giving sustenance, health and others. There is no indication in this verse that it is about decreeing matters that are above the human condition, and as one can see no scholar explained this verse as such.

<u>Fourth Daleel</u>

Allah (Ta'ala) said:

وَمِنْهُم مَّن يَلْمِزُكَ فِي الصَّدَقَاتِ فَإِنْ أُعْطُوا مِنْهَا رَضُوا وَإِن لَّمْ يُعْطَوْا مِنْهَا إِذَا هُمْ يَسْخَطُونَ ﴿٥٨﴾ وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِن فَضْلِهِ وَرَسُولُهُ إِنَّا إِلَى اللَّهِ رَاغِبُونَ ﴿٥٩﴾

"**And of them are some who accuse you (O Muhammad (saw)) in the matter of (the distribution of) the alms. If they are given part thereof, they are pleased, but if they are not given thereof, behold! They are enraged! Would that they were contented with what Allah and his Messenger (saw) gave them and had said: "Allah is Sufficient for us. Allah will give us of His bounty, and (also) his Messenger (saw). We implore Allah (to enrich us).**" (At-Tawbah : 58-59)

يَحْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ وَهَمُّوا بِمَا لَمْ يَنَالُوا ۚ وَمَا نَقَمُوا إِلَّا أَنْ أَغْنَاهُمُ اللَّهُ وَرَسُولُهُ مِن فَضْلِهِ ۚ فَإِن يَتُوبُوا يَكُ خَيْرًا لَّهُمْ ۖ وَإِن يَتَوَلَّوْا يُعَذِّبْهُمُ اللَّهُ عَذَابًا أَلِيمًا فِي الدُّنْيَا وَالْآخِرَةِ ۚ وَمَا لَهُمْ فِي الْأَرْضِ مِن وَلِيٍّ وَلَا نَصِيرٍ ﴿٧٤﴾

"**They swear by Allah that they said nothing (bad), but really they said the word of disbelief, and they disbelieved after accepting Islam, and they resolved that (plot to murder the Prophet (saw)) which they were unable to carry out, and they could not find any cause to do so except that Allah and His Messenger had enriched them of His bounty. If then they repent, it will be better for them, but if they turn away, Allah will punish them with a painful torment in this worldly life and in the hereafter. And there is none for them on earth as a Walî (supporter, Protector) or a helper.**" (At-Tawbah : 74)

The Barailwis claim that the Prophet (saw) giving from Allah's bounty and enriching from Allah's bounty means that the Prophet (saw) is Mukhtar Kull.

Answer: Here in these verses, bounty refers to booty or Sadaqat, meaning that the Prophet (saw) distributed booty to people and made them thus rich, the first verse clearly mentions the words "Sadaqat" (alms). These verses do not say that the Prophet (saw) have them guidance, health and other such matters, rather it is for something that is under the human capacity.

For the first case, it is written in "Al-Jalalayn", Bewley:

> "**If only they had been pleased with what Allah and His Messenger had given them** in terms of booty and other things **and had said, 'Allah is enough for us. Allah will give us of His bounty**, booty which will be enough for us, **as will His Messenger**"

Ar-Razi wrote in his "Tafsir":

> "The meaning is that if they were satisfied with what the Messenger of Allah (saw) gave them from the booty and their souls were pleased with it even if it was little and said: this is sufficient for us, Allah will provide us with another booty, and the Prophet (saw) will give us more than what he gave us today, we are desirous of the obedience to Allah, glorifying and thanking Him"

ثم قال: { وَلَوْ أَنَّهُمْ رَضُوْاْ } الآية والمعنى: ولو أنهم رضوا بما أعطاهم رسول الله صلى الله عليه وسلم من الغنيمة وطابت نفوسهم وإن قل، وقالوا: كفانا ذلك وسيرزقنا الله غنيمة أخرى، فيعطينا رسول الله صلى الله عليه وسلم أكثر مما أعطانا اليوم، إنا إلى طاعة الله وإفضاله وإحسانه لراغبون.

Al-Baydawi wrote in his "Tafsir":

> **"Would that they were contented with what Allah and his Messenger (saw) gave them** what the Messenger gave them as booty or alms, and Allah mentioned (this) for giving importance and pointing to the fact that what the Messenger (saw) did was with His command **and had said: "Allah is Sufficient for us.** His bounty is sufficient for us **Allah will give us of His bounty** alms or booty or others**, and (also) his Messenger (saw)** h e would give us more than what he gave us"

{ وَلَوْ أَنَّهُمْ رَضُوْاْ مَا ءاتَـٰهُمُ ٱللَّهُ وَرَسُولُهُ } ما أعطاهم الرسول من الغنيمة أو الصدقة، وذكر الله للتعظيم وللتنبيه على أن ما فعله الرسول عليه الصلاة والسلام كان بأمره. { وَقَالُواْ حَسْبُنَا ٱللَّهُ } كفانا فضله { سَيُؤْتِينَا ٱللَّهُ مِن فَضْلِهِ } صدقة أو غنيمة أخرى. { وَرَسُولُهُ } فيؤتينا أكثر مما آتانا

An-Nasafi wrote in his "Tafsir":

> "The answer to the "would" is omitted and it is: "Would that they were contended, it would have been better for them", and the meaning is that if they were contended with what the Messenger gave them as booty and their souls were pleased even if their share were small, and they said: Allah's bounty and His action is sufficient for us, what He distributed to us is sufficient for us and He will give us another booty and the Messenger of Allah (saw) will give us more than what he gave us today"

{ وَلَوْ أَنَّهُمْ رَضُوْاْ مَا ءَاتَـٰهُمُ ٱللَّهُ وَرَسُولُهُ وَقَالُواْ حَسْبُنَا ٱللَّهُ سَيُؤْتِينَا ٱللَّهُ مِن فَضْلِهِ وَرَسُولُهُ إِنَّا إِلَى ٱللَّهِ رٰغِبُونَ } جواب «لو» محذوف تقديره: ولو أنهم رضوا لكان خيراً لهم، والمعنى ولو أنهم رضوا ما أصابهم به الرسول من الغنيمة وطابت به نفوسهم وإن قل نصيبهم وقالوا: كفانا فضل الله وصنعه، وحسبنا ما قسم لنا سيرزقنا غنيمة أخرى فيؤتينا رسول الله صلى الله عليه وسلم أكثر مما آتانا اليوم.

About the second verse, it is written in "Al-Jalalayn", Bewley:

> “**And they were vindictive for no other reason than that Allah and His Messenger had enriched them from His bounty**- through booty after the poverty they had suffered. It means that this is all that happened to them and is the only reason for what they felt. It is certainly not something which should elicit bad feeling”

Al-Baydawi wrote:

> “Indeed most of the people of Madinah were facing a hard life, and when the Messenger of Allah (saw) came, they became rich with booty, and a slave of Julas was killed and the Prophet (saw) ordered that a blood money of 12 000 dirham should be given to him, so he became rich”

{ إلا أَنْ أَغْنَاهُمُ ٱللَّهُ وَرَسُولُهُ مِن فَضْلِهِ } فإن أكثر أهل المدينة كانوا محاويج في ضنك من العيش، فلما قدمهم رسول الله صلى الله عليه وسلم أثروا بالغنائم وقتل للجلاس مولى فأمر رسول الله صلى الله عليه وسلم بديته اثني عشر ألفاً فاستغنى

Julas is the man mentioned in this verse who mocked the religion of Islam and became Kafir by it, and then plotted with his friends to kill the Messenger of Allah (saw). So this man became rich through Diyah (blood money) and despite this he tried to kill the Prophet (saw). All the scholars of Tafsir mention as reason for the revelation of this verse that the people of Madinah became rich though booty and Julas received money for Diyah, so it is again clear that the bounty mentioned her refers to booty and blood money, and in the first verse to alms or booty, so it is for matters that are under the human capacity. The Prophet (saw) only distributed this booty according to Allah’s command, so there is not mention of the Prophet (saw) giving matters to the people that are above the human condition such as sustenance, health, guidance and others. And there is no mention of the Prophet (saw) giving wealth without any cause, so how can this refer to what the Barailwis say.

If the Prophet (saw) was giving from Allah’s bounty was to mean that the Prophet (saw) gives health, guidance and others, then why

was Abu Talib not guided when the Prophet (saw) desired such a matter?

And no scholar here explained that the Prophet (saw) giving from Allah's bounty means that he gives such matters that are above the human capacity, rather all the scholars mentioned here booty, alms and blood money.

Allah (Ta'ala) said in the same Surah:

وَلَا عَلَى ٱلَّذِينَ إِذَا مَآ أَتَوۡكَ لِتَحۡمِلَهُمۡ قُلۡتَ لَآ أَجِدُ مَآ أَحۡمِلُكُمۡ عَلَيۡهِ تَوَلَّواْ وَّأَعۡيُنُهُمۡ تَفِيضُ مِنَ ٱلدَّمۡعِ حَزَنًا أَلَّا يَجِدُواْ مَا يُنفِقُونَ ﴿٩٢﴾

"**Nor (is there blame) on those who came to you to be provided with mounts, and when you said: "I can find no mounts for you," they turned back, while their eyes overflowing with tears of grief that they could not find anything to spend (for Jihad).**" (At-Tawbah : 92)

So the Prophet (saw) not having any camels to carry these fighters show that he is not Mukhar Kull, and this matter is evident for all the people having knowledge. There are hundreds of proofs such as the Prophet (saw) being affected from magic, the Prophet (saw) being injured in the battle of Uhud and others which clearly show that the Prophet (saw) is not Mukhtar Kull.

In some Ahadith also, the Prophet (saw) said that he does not have mounts for people. It is narrated in "Sahih Al-Bukhari", Tran. Muhsin Khan, narrated Zahdam:

> "There was a relation of love and brotherhood between this tribe of Jarm and Al-Ash'ariyin. Once we were with Abu Musa Al-Ash'ari, and then a meal containing chicken was brought to Abu Musa, and there was present, a man from the tribe of Taimillah who was of red complexion as if he were from non-Arab freed slaves. Abu Musa invited him to the meal. He said, "I have seen chickens eating dirty things, so I deemed it filthy and took an oath that I would never eat

chicken." On that, Abu Musa said, "Get up, I will narrate to you about that. Once a group of the Ash'ariyin and I went to Allah's Apostle and asked him to provide us with mounts; he said, 'By Allah, I will never give you any mounts nor do I have anything to mount you on.' Then a few camels of war booty were brought to Allah's Apostle , and he asked about us, saying, 'Where are the Ash-'ariyin?' He then ordered five nice camels to be given to us, and when we had departed, we said, 'What have we done? Allah's Apostle had taken the oath not to give us any mounts, and that he had nothing to mount us on, and later he gave us that we might ride? Did we take advantage of the fact that Allah's Apostle had forgotten his oath? By Allah, we will never succeed.' So we went back to him and said to him, 'We came to you to give us mounts, and you took an oath that you would not give us any mounts and that you had nothing to mount us on.' On that he said, **'I did not provide you with mounts, but Allah did**. By Allah, if I take an oath to do something, and then find something else better than it, I do that which is better and make expiation for the dissolution of the oath.'" (Book #78, Hadith #644)

So this narration makes it clear that the Prophet (saw) is not Mukhtar Kull and he has not received the power to produce whatever he wants, rather he is a human being who distributes booty from Allah’s bounty.

Fifth Daleel

It is narrated in the two "Sahih" that Mu'awiyah said that the Prophet (saw) said: "If Allah wants to do good to a person, He makes him comprehend the religion. I am just a distributor (Qasim), but Allah is the giver"

Barailwis claim that this Hadith means that the Prophet (saw) distributes all the goods and favours of Allah and he is Mukhtar Kull.

Answer: Allah (Ta'ala) said:

أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ ۚ نَحْنُ قَسَمْنَا بَيْنَهُم مَّعِيشَتَهُمْ فِي ٱلْحَيَوٰةِ ٱلدُّنْيَا ۚ وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَٰتٍ لِّيَتَّخِذَ بَعْضُهُم بَعْضًا سُخْرِيًّا ۗ وَرَحْمَتُ رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿٣٢﴾

"**Is it they who would portion out the mercy of your Lord? It is we who portion out between them their livelihood in this world, and we raised some of them above others in ranks, so that some may employ others in their work. But the Mercy (paradise) of your Lord is better than the (wealth of this world) which they amass.**" (Az-Zukhruf : 32)

So in this verse, the distribution of people's livelihood is attributed to Allah, so He is the One who distributes His favours on whomever He wants.

As for this Hadith, Imam Al-Bukhari narrated it with different words in three chapters, and he named these chapters as:

Book of knowledge

Narrated Muawiya: I heard Allah's Apostle saying, "If Allah wants to do good to a person, He makes him comprehend the religion. I am just a distributor, but the grant is from Allah. (And remember) that this nation (true Muslims) will

keep on following Allah's teachings strictly and they will not be harmed by any one going on a different path till Allah's order (Day of Judgment) is established." (Book #3, Hadith #71)

Book of Khums (one fifth of the booty for the cause of Allah…)

Narrated Jabir bin 'Abdullah Al-Ansari: … He (Allah's Apostle said), "Name yourselves after me (by my name) but do not call (yourselves) by my Kuniya (meaning Abul Qasim), for I have been established as a Qasim (distributor) who distributes among you." Husayn said: "I have been sent as a Qasim (distributor) who distributes among you."…

Narrated Jabir bin 'Abdullah Al-Ansari: A man amongst us begot a boy whom he named Al-Qasim. On that the Ansar said, (to the man), "We will never call you Abu-al-Qasim and will never please you with this blessed title." So, he went to the Prophet and said, "O Allah's Apostle! I have begotten a boy whom I named Al-Qasim and the Ansar said, 'We will never call you Abu-al-Qasim, nor will we please you with this title.' " The Prophet said, "The Ansar have done well. Name by my name, but do not name by my Kunya, for I am Qasim."

Narrated Muawiya: Allah's Apostle said, "If Allah wants to do good for somebody, he makes him comprehend the Religion (i.e. Islam), and Allah is the Giver and I am Al-Qasim (i.e. the distributor), and this (Muslim) nation will remain victorious over their opponents, till Allah's Order comes and they will still be victorious " Narrated Abu Huraira: Allah's Apostle said, "Neither do I give you (anything) nor withhold (anything) from you, but I am just a distributor (i.e. Qasim), and I give as I am ordered." (Book #53, Hadith #346)

Book of Al-Itisam (holding fast to the Quran and the Sunnah)

Narrated Humaid: I heard Muawiya bin Abi Sufyan delivering a sermon. He said, "I heard the Prophet saying, "If Allah wants to do a favor to somebody, He bestows on him, the gift of understanding the Quran and Sunna. I am but a distributor, and Allah is the Giver. The state of this nation will remain good till the Hour is established, or till Allah's Order comes."

Hafiz ibn Hajar wrote in "Fath Al-Bari", Kitab Al-'Ilm:

"This Hadith contains three rulings:

First: the virtue of acquiring the knowledge of the religion
Second: that the Giver in reality is Allah
Third: that some part of this community will always remain on the truth.

The first is related to the chapters of knowledge. The second is related to the distribution of the Sadaqat, this is why Muslim narrated in the Zakat and Al-Mualif in Al-Khums (meaning giving the Khums to the people so to attract them to Islam). And the third is related to the mention of signs of the Hour and the author (Al-Bukhari) mentioned it in (the book of) "Al-I'tisam" to point to the fact that there is no period that is free of Mujtahid scholars."

So Hafiz ibn Hajar clearly said that the second ruling of Allah being the Giver in reality is related to the distribution of Sadaqat and Zakat, and this is why the Prophet (saw) said: ""Neither do I give you (anything) nor withhold (anything) from you, but I am just a distributor (i.e. Qasim), and I give as I am ordered."" and Al-Bukhari put the narration that has these words only in the chapter related to the distribution of the booty. This means that the Prophet (saw) does not distribute the booty and the Sadaqat on his own, rather he gives them as he is ordered.

Imam Muslim narrated this Hadith in his book of "Zakat" with different wordings, Tran. Siddiqi:

> Mu'awiya said: Be cautious about Ahadith... I heard the Messenger of Allah (may peace be upon him) as saying: He upon whom Allah intends to bestow goodness, He confers upon him an insight in religion; and I heard the Messenger of Allah (way peace be upon him) as saying: **I am the treasurer**. To one whom I give out of (my own) sweet will, he would be blessed in that, but he whom I give yielding to his constant begging and for his covetousness is like one who would eat, but would not be satisfied. (Book #005, Hadith #2257)
>
> Abd al-Rahman b. Auf reported: I heard Mu'awiya b. Abu Sufyan saying in an address that he had heard the Messenger of Allah (may peace be upon him) as saying: He to whom Allah intends to do good, He gives him insight into religion. And I am only the distributor while Allah is the Bestower. . (Book #005, Hadith #2260)

So Imam Muslim also narrated with the word "Khazin": "treasurer", so it makes it clear that it is related to booty and Sadaqat. Also the Prophet (saw) saying after: "To one whom I give out of (my own) sweet will, he would be blessed in that, but he whom I give yielding to his constant begging and for his covetousness is like one who would eat, but would not be satisfied" makes it clear that he said he was the Khazin in relation to Sadaqat and booty, and one should not beg for them.

In no Hadith the Prophet (saw) says that he distributes health, guidance, and all other matters from Allah, rather he said that he is Al-Qasim (a distributor) and Al-Khazin because of the distribution of booty and Sadaqat, hence the Muhadith mentioned this Hadith in the chapters related to the distribution of booty and Zakat.

Also the Ahadith mentioned by Imam Al-Bukhari about the forbiddance of taking the Prophet's Kuniyah of Abul Qasim because he has been sent as a Qasim (distributor) who distributes among people, they have also been mentioned by Al-Bukhari in his Sahih in Kitab Al-Adab, and Muslim in his Sahih, in Kitab Al-Adab. Yet, Imam Al-Bukhari by putting it also in the chapter of the

“Khums” clarified that it is related to the distribution of the booty, that the Prophet (saw) has been sent as a distributor of matters such as booty, Sadaqat and similar matters.

The Prophet (saw) never said that he distributes matters such as guidance, health and others, rather he only distribute matters such as booty and others that are within the human capacity and natural causes. The Prophet (saw) desired the guidance of Abu Talib but Allah told him that only Allah guides whomever He wills, so how can the Barailwis say that Al-Qasim (distributor) means that the Prophet (saw) is Mukhtar Kull and distributes guidance and all favours as he wills?

Some scholars mention another meaning for the Prophet (saw) being a distributor. Mulla Ali Qari wrote in his “Mirqat”:

> “And I am only the distributor, meaning of knowledge and Allah gives, meaning the understanding in the knowledge of its foundations and pondering over its meaning and acting in accordance to it. At-Tibi said that the grammatical syntax of the word “and” in the sentence “And I am only” is a Hal to the subject in “gives understanding” or a Maf’ul, meaning I am distributing knowledge among you and I give to all of you what is related to each of you and Allah gives the understanding of it to whomever He wills among you. Ibn Hajar said: And from this is he difference of the understanding of the companions despite the fact that the Prophet (saw) transmitted to them equally. Rather some who came after the Sahabah were superior to some of them in understanding and extracting rulings, as it is indicated by the narration that is to come: some of the transmitters of Fiqh might not be Faqih and some transmitters of Fiqh might transmit to someone who is more Faqih than them.
>
> It has been said: I am distributing wealth among you and Allah gives it, so that there is no anger or objection in the discrepancy of the distribution as Allah ordered such, and the apparent meaning is that “I distribute knowledge between you and Allah gives knowledge, this is how some of the scholars explained it, and what is more apparent is that

there is nothing preventing the gathering (of these two explanations) even if the context requires that the meaning is knowledge. Allah knows best.

وإنما أنا قاسم أي للعلم والله يعطي أي الفهم في العلم بمبناه والتفكر في معناه والعمل بمقتضاه قال الطيبي الواو في وإنما للحال من فاعل يفقهه أو من مفعوله أي أنا أقسم العلم بينكم فألقي إليكم جميعا ما يليق بكل أحد والله يوفق من يشاء منكم لفهمه قال ابن حجر ومن ثم تفاوتت أفهام الصحابة مع استواء تبليغه عليه الصلاة والسلام بل فاق بعض من جاء بعد الصحابة بعضهم في الفهم والإستنباط كما أشار لذلك الخبر الآتي رب حامل فقه ليس بفقيه ورب حامل فقه إلى من هو أفقه منه وقيل معناه أنا أقسم المال بينكم والله يعطيه فلا يكون في قلوبكم سخط وتنكر عن التفاضل في القسمة فإنه أمر الله والظاهر أن المعنى أنا أقسم العلم بينكم والله يعطي العلم كذا قاله بعض الشراح والأظهر أن لا منع من الجمع وإن كان المقام يقتضي العلم والله أعلم

Badrudin Al-‘Ayni wrote in his “’Umdat Al-Qari”:

“At-Turpushti said: know that the Prophet (saw) told his companions that he does not favour anyone in the community in the distribution of what Allah revealed to him, rather he equates them in the transmission and is fair in the distribution, and the difference in the understanding happens by the way of gift (from Allah), and some companions would listen to a Hadith and would not understand but the apparent meaning and another among them or after them would listen to it and extract many rulings from it, and this is the bounty of Allah that He gives to whomever He wants.

Shaykh Qutbudin said in his explanation: I am only a distributor, I would not appropriate anything of the wealth of Allah, and the Prophet (saw) said: what I have from the booty that Allah gave you without fighting is only one fifth of it and it is forbidden for you, he said: I am only a distributor in order to relieve their souls from the discrepancy in the giving, so the wealth belongs to Allah, and the servants belong to Allah and

I distribute by Allah's command His wealth among His servants.

I say: there is a disparity between the two sayings because the first saying indicates the distribution in transmitting the revelation and explaining the Shari'ah and this saying is clearly indicating the distribution of wealth, and both of these sayings have a point. As for the first saying, its authors took into consideration the context of the speech, as he told in it that those to whom Allah wants to do good, He gives them understanding in the religion….

As for the second saying, its authors looked at the apparent speech, as the distribution in reality occurs in wealth, but a questions arises about the relevance of this speech with what is said before, and it is possible to reply by saying that this Hadith was said at the time of the distribution of the wealth when the Prophet (saw) particularised some by giving them more because of a wisdom necessitating such, and this (wisdom) remained hidden to them until some objections occurred from them that this distribution particularises some people (with more wealth) and the Prophet (saw) replied to them by his saying: "Those to whom Allah wants to do good…" meaning those to whom Allah wants to do good, he gives them insight and increases their understanding of the religious matters, so they do not object to a matter that is not in accordance to their thought, as the matter in its entirety belongs to Allah, He is the One who gives and withholds, He is the One who causes increase and decrease, and the Prophet (saw) is a distributor and not the giver, so one cannot attribute the increase and decrease to him, and in accordance to this, the authors of the second saying explained the saying of the Prophet (saw): "And Allah gives" by they saying: meaning: those to whom I gave a lot, it is by the decree of Allah (Ta'ala) and this matter has been mentioned previously in the Book (meaning in the Preserved Tablets), and those to whom I distribute little, this will not add to their sustenance as it will not add to their ages.

Ad-Dawudi said that his saying: “I am only a distributor and Allah gives” is a proof that he only gives by revelation. And the end of the speech says that the matter of his community is that they would stand on Allah’s command until the resurrection, and they are the people to whom Allah wants to do good so they acquire understanding in the religion, and they support the truth without fearing those who oppose them…”

وقال التوربشتى إعلم أن النبي عليه الصلاة و السلام أعلم أصحابه أنه لم يفضل في قسمة ما أوحى الله إليه أحدا من أمته على أحد بل سوى في البلاغ وعدل في القسمة وإنما التفاوت في الفهم وهو واقع من طريق العطاء ولقد كان بعض الصحابة رضي الله عنهم يسمع الحديث فلا يفهم منه إلا الظاهر الجلي ويسمعه آخر منهم أو من بعدهم فيستنبط منه مسائل كثيرة وذلك فضل الله يؤتيه من يشاء وقال الشيخ قطب الدين في شرحه إنما أنا قاسم يعني أنه لم يستأثر بشيء من مال الله وقال النبي عليه الصلاة و السلام ما لي بما أفاء الله عليكم إلا الخمس وهو مردود عليكم وإنما قال أنا قاسم تطييبا لنفوسهم لمفاضلته في العطاء فالمال لله والعباد لله وأنا قاسم بإذن الله ماله بين عباده قلت بين الكلامين بون لأن الكلام الأول يشعر القسمة في تبليغ الوحي وبيان الشريعة وهذا الكلام صريح في قسمة المال ولكل منهما وجه أما الأول فإن نظر صاحبه إلى سياق الكلام فإنه أخبر فيه أن من أراد الله به خيرا يفقهه في الدين أي في دين الإسلام قال الله تعالى إن الدين عند الله الإسلام (آل عمران 19) وقيل الفقه في الدين الفقه في القواعد الخمس ويتصل الكلام عليها في الأحكام الشرعية ثم لما كان فقههم متفاوتا لتفاوت الأفهام أشار إليه النبي بقوله إنما أنا قاسم يعني هذا التفاوت ليس مني وإنما الذي هو مني هو القسمة بينكم يعنى تبليغ الوحي إليهم من غير تخصيص بأحد والتفاوت في أفهامهم من الله تعالى لأنه هو المعطي يعطي الناس على قدر ما تعلقت به إرادته لأن ذلك فضل منه يؤتيه من يشاء وأما الثاني فإن نظر صاحبه إلى ظاهر الكلام لأن القسمة حقيقة تكون في الأموال ولكن يتوجه هنا السؤال عن وجه مناسبة هذا الكلام لما قبله ويمكن أن يجاب عنه بأن

مورد الحديث كان وقت قسمة المال حين خصص عليه السلام بعضهم بالزيادة لحكمة اقتضت ذلك وخفيت عليهم حتى تعرض منهم بأن هذه قسمة فيها تخصيص لناس فرد عليهم النبي عليه الصلاة و السلام وبقوله من يرد الله به إلى آخره يعني من أراد الله به خيرا يوفقه ويزيد له في فهمه في أمور الشرع ولا يتعرض لأمر ليس على وفق خاطره إذ الأمر كله لله وهوالذي يعطي ويمنع وهو الذي يزيد وينقص والنبي عليه الصلاة و السلام قاسم وليس بمعط حتى ينسب إليه الزيادة والنقصان وعن هذا فسر أصحاب الكلام الثاني قوله عليه الصلاة و السلام والله يعطي بقولهم أي من قسمت له كثيرا فبقدر الله تعالى وما سبق له في الكتاب وكذا من قسمت له قليلا فلا يزداد لأحد في رزقه كما لا يزداد في أجله وقال الداودي في قوله إنما أنا قاسم والله يعطي دليل على أنه إنما يعطي بالوحي ثم قال في آخر كلامه إن شأن أمته القيام على أمر الله إلى يوم القيامة وهم الذين أراد الله بهم خيرا حتى فقهوا في الدين ونصروا الحق ولم يخافوا ممن خالفهم ولا أكثر ثوابهم

One can clearly see from this explanation opf Al-'Ayni that the second saying is the strongest. Indeed it was chosen by great Imams such as Al-Bukhari and Muslim and the words in these Ahadith such as giving and withholding by Allah's command or asking for Sadaqat makes it clear that it is in the context of the distribution of the booty and Sadaqat. And the Prophet (saw) stressed on the fact the real good from Allah is understanding of the religion and not wealth from booty, and that he only gives booty in accordance to Allah's command.

Mulla Ali Al-Qari favoured that both sayings can be gathered, and they do not exclude each others, but even if the saying of At-Turpushti, At-Tibi and others was to be true, then it would refute the Barailwis, because these scholars said that the Prophet (saw) being a distributor means that he gave knowledge equally to all of his community, so this distribution is that of knowledge of the Shari'ah and not guidance, health and other matters that are above natural causes and above the human capacity. One can clearly see the explanation of these great scholars and that none of them said that distributor means being Mukhtar Kull and distributing all of Allah's favours on the creation.

Sixth Daleel

The Barailwi Muhammad Shareef from Kotli Loharan wrote in his "Arba'een An-Nabawiyah" p 37 that the Prophet (saw) has also received the choice of deciding of people's destinies and he also predetermined matters, and he quoted the Hadith in Sahih Al-Bukhari:

> Narrated Abu Huraira: The Prophet said, "Vowing does not bring to the son of Adam anything I have not already written in his fate, but vowing is imposed on him by way of fore ordainment. Through vowing I make a miser spend of his wealth." (Book #77, Hadith #606)

Muhammad Shareef claimed that though the scholars say that this Hadith is Qudsi, yet the words of it do not clearly say it, so it can be the speech of the Prophet (saw).

Answer: The manuscripts of Al-Bukhari differ on the wording of this Hadith, one says as quoted above, while another manuscript says: ""Vowing does not bring to the son of Adam anything that is not already written in his fate". So this passive form clarifies that the Prophet (saw) does not write the decrees of the people.

The Hadith quoted above was narrated by Al-Bukhari in the Book of Al-Qadar, but Al-Bukhari also mentions another version of this Hadith in the Book of oaths and vows, and this one reads:

> Narrated Abu Huraira: The Prophet said, "**Allah says**, 'The vow, does not bring about for the son of Adam anything I have not decreed for him, but his vow may coincide with what has been decided for him, and by this way I cause a miser to spend of his wealth. So he gives Me (spends in charity) for the fulfilment of what has been decreed for him what he would not give Me before but for his vow." (Book #78, Hadith #685)

And this version clearly specifies that Allah is the author of this speech and the miser spends for Allah by this way.

Also Imam Muslim narrated this same Hadith in his "Sahih" with the words:

> Abu Huraira reported Allah's Apostle (may peace be upon him) as saying: The vow does not bring anything near to the son of Adam which **Allah has not ordained for him**, but (at times) the vow coincides with Destiny, and this is how something is extracted from the miserly person, which that miser was not willing to give. (Book#014, Hadith #4025)

So this version as well clarifies that Allah has predestined such matters and not the Prophet (saw).

Seventh Daleel

It is narrated in the "Sunnan" of Abu Dawud, in the book of prayer and in the chapter: "Preserving the prayer times", Eng. Tran. Darussalam:

> "'Abdullah bin Fadalah narrated from his father who said: "The Messenger of Allah (saw) taught me (certain matters), and of the matters that he taught me was: 'And guard the five prayers.' I said (to him): 'These are times that I have work to do, so command me with a comprehensive command which, if I do it, will be sufficient for me.' So he said: 'Guard the two 'Asr prayers,' and this was a word that was not in our speech, so I said: "'And what are the two 'Asr?' He said: 'A prayer before sunrise and a prayer before sunset.'"

The Barailwis claim that the Prophet (saw) forgave three prayers for this companion, so he has the right to legislate and make specific rules for whomever he wants.

Answer: This Hadith is authentic, as declared by Az-Zahabi and Zubayr Ali Zai in his Takhrij of "Sunnan Abi Dawud", but this Hadith does not mention that the Prophet (saw) absolved him of three prayers and he only needs to pray two prayers, rather the Prophet (saw) said to guard two prayers specifically, and he did not say to omit the others.

Allamah Al-Azimabadi wrote in "'Awn Al-Ma'bud":

> "Shaykh Waliyudin Al-'Iraqi said: "This Hadith is difficult at first glance as it gives the wrong impression that the prayer of 'Asr is sufficient for the one who is busy for others. Al-Bayhaqi in his "Sunnan" said in his explanation of it: "And he (the Prophet (saw) excelled in it, as if he desired –Allah knows best: "Guard them (the prayers) at the beginning of their times" and he (the companion) gave the excuse of being busy in order to request for delaying them from the beginning of their time, so he (the Prophet (saw)) ordered him to guard these two prayers on the beginning of their

> time." And Ibn Hibban said in his "Sahih": "He only ordered to guard the two Asr with further emphasis on guarding them on the beginning of their times" and Al-Manawi extended the speech on this in "Fath Al-Qadeer"."

So one can see from the explanation of the scholars that the Prophet (saw) did not absolve any prayer from this companion, rather he stressed on guarding the two Asr and praying them as the beginning of their times.

If one was to accept, only for the sake or argumentation, that the Prophet (saw) absolved three prayers for this companion, where is the proof in it that he did it without Allah's permission and without revelation and by his Ikhtiyar?

Eight Daleel

Some Barailwis quote some Ahadith which mention that Ibrahim (aleyhi salam) made Makkah Haram and the Prophet (saw) made Madinah Haram, so they have received the power to legislate whatever they desire.

Answer: What these Ahadith mean is that Allah declared Makkah Haram by His Prophet Ibrahim and Madinah by the Prophet (saw), and many Ahadith clearly say that Allah made them Haram on their tongues.

It is written in the two "Sahih": "Allah made Makkah Haram and not the people"

Also in the two "Sahih": "Whatever is between the two sides of Madinah has been declared Haram on my tongue."

It is narrated in the "Musnad" of Ahmad: "Allah declared it to be Haram on my tongue."

And this is how the scholars explained, for instance Al-'Ayni wrote that the meaning of these Ahadith is that these prophets announced these cities to be Haram. Abdul Haqq Ad-Dehlawi wrote in his "Ash'at Al-Lam'at" v 2 p 178:

> "Tahrim (declaring Haram) is attributed to Ibrahim because he transmitted Allah's decision, and Allah (Ta'ala) is the Hakim of the laws and rulings, and His Hukm (decision, verdict) is Qadeem (ancient) and the Prophets transmit these rulings."

Ninth Daleel

It is narrated in the two "Sahih" and others that when the Prophet (saw) declared Makkah to be Haram and that its tree should not be cut, Al-'Abbas requested to exempt the plant of Al-Izkhir and the Prophet (saw) exempted this from the prohibition of cutting trees.

The Barailwis claim that this is a proof that the Prophet (saw) had the power to legislate whatever he wanted.

Answer: There is no proof that the Prophet (saw) said this without revelation. It is written in "Al-Jalalayn", Bewley, Quran in bold, Surah An-Najm, verse 3-4:

وَمَا يَنطِقُ عَنِ ٱلْهَوَىٰٓ ۝٣ إِنْ هُوَ إِلَّا وَحْىٌ يُوحَىٰ ۝٤

> "In what he brings, **nor does he speak from whim**, from his own desires. **It is nothing but revelation** revealed to him"

So in whatever the Prophet (saw) brings in matters of legislation and exemption from a general ruling, it is by revelation.

An-Nawawi wrote in his "Sharh Muslim" about this Hadith:

> "This is explained by the fact the Prophet (saw) received revelation at the time of the exemption of Al-Izkhir"

At-Tahawi in his "Mushkil Al-Athar" v 4 p 212 said about this Hadith that those who deny that revelation could come in such a short delay are Mulhid and Zindeeq people (heretics).

Hafiz ibn Hajar in his "Fath" and Al-'Ayni in his "Umdah" said that those who say that there must a long delay before the descent of revelation are mistaken.

Tenth Daleel

It is narrated in the "Sahih" of Muslim and others: Hafsa narrated on the authority of Umm 'Atiyya that she said: When this verse was revealed:" When believing women came to thee giving thee a pledge that they will not associate aught with Allah, and will not disobey thee in good" (lx. 12), she (Umm Atiyya) said: In (this pledge) was also included wailing. I said: Messenger of Allah I except members of such a tribe who helped me (in lamentation) during pre-Islamic days, there is left no alternative for me, but that I should also help them. Upon this the Messenger of Allah (may peace be upon him) said: (Yes) but only in case of the members of such a tribe. (Book #004, Hadith #2038)

The Barailwis claim that the Prophet (saw) has the right to legislate and can exempt anyone from a ruling.

Answer: Hafiz ibn Hajar in his "Fath" and Al-'Ayni in his "Umdah" have said that wailing was first declared Makruh and then afterwards Haram, and the Prophet (saw) exempting Umm 'Atiyah was in the period of such being Makruh and not Haram.

And even if we accept for the sake of argumentation that Umm 'Atiya or others were exempted from a general ruling for a specific tribe only, then there is no indication that the Prophet (saw) said this without revelation, rather revelation can come to him directly when a question is asked and sometimes it can take days. So the Prophet (saw) would only be transmitting Allah's ruling.

Eleventh Daleel

Some narrations of the “Musnad” of Ahmad mention that the Prophet (saw) told Asma bint ‘Umays to have a period of ‘Iddah of three days, while the period is four months and ten days,

Also some narrations mention that the Prophet (saw) allowed Bara ibn Azib to wear golden rings, while wearing golden rings as clearly been forbidden by the Prophet (saw).

So the Barailwis claim that the Prophet (saw) can exempt whoever he wants and can legislate as he wills.

Answer: For the first Hadith, At-Tahawi also narrated it and clearly said that it is abrogated and it was before Iddah was for four months and ten days. And even if we suppose that the Prophet (saw) exempted her, then it would only be by revelation and there is no proof that he (saw) did such on his own.

As for the second Hadith, it is narrated in the two “Sahih”: Narrated Al-Bara' bin 'Azib: Allah's Apostle ordered us to do seven things and forbade us to do other seven. He ordered us: to follow the funeral procession. to visit the sick, to accept invitations, to help the oppressed, to fulfil the oaths, to return the greeting and to reply to the sneezer: (saying, "May Allah be merciful on you," provided the sneezer says, "All the praises are for Allah,"). He forbade us to use silver utensils and dishes and to **wear golden rings**, silk (clothes), Dibaj (pure silk cloth), Qissi and Istabraq (two kinds of silk cloths). (Book#23, Hadith #331)

So At-Tahawi, Al-Iraqi and Al-‘Ayni all said that the Hadith allowing Al-Bara to wear golden rings oppose this Hadith that is agreed upon, so the Hadith in the two “Sahih” should be given precedence. And likewise, if the exemption of Al-Bara is authentic, this would only come by revelation.

Twelfth Daleel

It is narrated in the two "Sahih" and others: Narrated Abu Huraira: While we were sitting with the Prophet (saw) a man came and said, "O Allah's Apostle! I have been ruined." Allah's Apostle (saw) asked what the matter was with him. He replied "I had sexual intercourse with my wife while I was fasting." Allah's Apostle (saw) asked him, "Can you afford to manumit a slave?" He replied in the negative. Allah's Apostle (saw) asked him, "Can you fast for two successive months?" He replied in the negative. The Prophet (saw) asked him, "Can you afford to feed sixty poor persons?" He replied in the negative. The Prophet (saw) kept silent and while we were in that state, a big basket full of dates was brought to the Prophet (saw). He asked, "Where is the questioner?" He replied, "I (am here)." The Prophet said (to him), "Take this (basket of dates) and give it in charity." The man said, "Should I give it to a person poorer than I? By Allah; there is no family between its (i.e. Medina's) two mountains who are poorer than I." The Prophet (saw) smiled till his pre-molar teeth became visible and then said, 'Feed your family with it." (Book #31, Hadith #157)

The Barailwis say that the Prophet (saw) cancelled this man's Kaffarah (penalty) so the Prophet (saw) has the right to legislate as he wills.

Answer: The majority of scholars, as mentioned in "Fath Al-Bari" and "Al-Mughni" said that the Kaffarah of this person is not cancelled as there is no mention of such, rather his Kaffarah has been delayed for whenever he is capable of such. Only Ash-Sahfi'i in one saying and 'Isa ibn Deenar from the Malikiyah say that the Kaffarah of the one who cannot do any of the three is cancelled, and Az-Zuhri said that this is particular for this man and not for others.

Now when this Kaffarah has not been cancelled according to the majority, including the Ahnaf, how can the Barailwis establish their creed on something that is not clearly established?

And even if we say that the Kaffarah of the poor person who cannot fast for 2 months is cancelled, or that only the Kaffarah of this poor was cancelled, then there is no proof that the Prophet (saw) cancelled it on his own without revelation, rather At-Tahawi and others criticised those who claim that there must be a delay before the descent of revelation.

Thirteenth Daleel

It is narrated in the two "Sahih": Abu Huraira said that Allah's Apostle said, "I have been sent with 'Jawami-al-Kalim ' (the shortest expression with the widest meaning) and have been made victorious with awe (cast in my enemy's hearts), and while I was sleeping, I saw that the keys of the treasures of the world were placed in my hand." Abu Huraira added: Allah's Apostle has gone, and you people are utilizing those treasures, or digging those treasures out." or said a similar sentence.

The Barailwis claim that this Hadith proofs that the Prophet (saw) has received the treasures of the world and he distributes them to the people.

Answer: Allah (Ta'ala) said:

قُل لَّآ أَقُولُ لَكُمۡ عِندِى خَزَآئِنُ ٱللَّهِ وَلَآ أَعۡلَمُ ٱلۡغَيۡبَ وَلَآ أَقُولُ لَكُمۡ إِنِّى مَلَكٌۖ إِنۡ أَتَّبِعُ إِلَّا مَا يُوحَىٰٓ إِلَىَّۚ قُلۡ هَلۡ يَسۡتَوِى ٱلۡأَعۡمَىٰ وَٱلۡبَصِيرُۚ أَفَلَا تَتَفَكَّرُونَ ﴿٥٠﴾

"**Say (O Muhammad (saw)): "I don't tell you that with me are the treasures of Allah, nor (that) I know the unseen; nor I tell you that I am an angel. I but follow what is revealed to me by inspiration." Say: "Are the blind and the one who sees equal? Will you not then take thought?**" (Al-An'am : 50)

It is written in "Tafsir Al-Jalalayn", Eng. Tran. Bewley:

> "**Say** to them: "**I do not say that I possess the treasuries of Allah** from which the provision of all creatures come**, nor do I know the Unseen**- which is hidden from me and not revealed to me"

So this verse makes it clear that the Prophet (saw) does not possess these treasures and he does not distribute them. Indeed, the Hadith clearly mentions that the Prophet (saw) saw this in a dream and this indicates that the Muslims will conquer

the treasures of this world. An-Nawawi wrote in his "Sharh Muslim":

> "The meaning of it is to inform that his community will possess these treasures of the earth, and this occurred."

So for the scholars, this dream of the Prophet (saw) means that his community will conquer the treasures of the world, and the Muslims within 20 years conquered the two empires of the time: Persia and Byzantine Empire.

Indeed Abu Hurayrah clearly said after mentioning this Hadith: "Allah's Apostle has gone, and you people are utilizing those treasures, or digging those treasures out", so this Hadith is clearly related to the conquests of the Muslims as the Companions after him are digging these treasures.

It is also narrated in the "Mustadrak" of Al-Hakim and Az-Zahabi authenticated it that Allah levelled the earth for the Prophet (saw) and he (saw) said:

> "He gave me the red and white treasures and that my community will reach the extent of what was levelled for me"

So here the red and white treasure refer to the Persian and Byzantine Empires, so this Hadith clearly says that the treasures given to the Prophet (saw) means that his community will reach such distances.

Many Ahadith mention that the Muslims will obtain the treasures of Qaysar and Kisra: Narrated Jabir bin Samura: Allah's Apostle said,

> "When Khosrau is ruined, there will be no Khosrau after him; and when Caesar is ruined, their will be no Caesar after him. By Him in Whose Hands my life is, you will spend their treasures in Allah's Cause." (Book #53, Hadith #350)

Also in the two “Sahih”, it is mentioned: Narrated Abu Huraira: Allah's Apostle said,

> "While I was sleeping, I was given the treasures of the earth and two gold bangles were put in my hands, and I did not like that, but I received the inspiration that I should blow on them, and I did so, and both of them vanished. I interpreted it as referring to the two liars between whom I am present; the ruler of Sana and the Ruler of Yamaha." (Book #59, Hadith #660)

So this make it clear that this dream is about events to happen such as the conquest of the Persian and Byzantine Empires and the two liars, Musaylamah and Aswad Al-Ansi claimed to be Prophets and they were killed by the Muslims afterwards.

Fourteenth Daleel

The Barailwis claim that the Prophet (saw) returned the sun for 'Ali to pray the 'Asr prayer, so it shows that the Prophet (saw) is Mukhtar Kull.

Answer: There are different narrations claiming such and they are all weak. Shaykh Al-Munajjid wrote in his webpage:

> There is no proof that the sun was held back for anyone except the Prophet of Allah Yoosha' ibn Noon (peace be upon him). In fact the Prophet (blessings and peace of Allah be upon him) stated that this did not happen to anyone other than Yoosha' ibn Noon. That is seen in the hadeeth of Abu Hurayrah (may Allah be pleased with him), according to which the Prophet (blessings and peace of Allah be upon him) said: "One of the Prophets went out on a campaign… and he approached a town at the time of 'Asr prayer, or close to that time. He said to the sun: You are under the command of Allaah and I am under the command of Allaah. O Allaah, halt it for me for a while. So it was halted for him until Allaah granted him victory."
>
> Narrated by al-Bukhaari (3124) and Muslim (1747).
>
> In the version narrated by Imam Ahmad in al-Musnad (14/65) it says:
>
> "The sun was not held back for any person except Yoosha' on the day he was marching to Jerusalem.
>
> Shaykh al-Albaani (may Allah have mercy on him) said:
>
> This indicates that the sun was not held back for anyone except for Yoosha' (peace be upon him). This is indicative of the weakness of the reports which suggest that happened for anyone else.
>
> It is appropriate to quote what we have come across concerning that…

> Then the shaykh (may Allah have mercy on him) mentioned what has been narrated about the same being held back for people other than Yoosha' ibn Noon (peace be upon him) and explained what is wrong with these reports. Then he said:
>
> To sum up, there is no saheeh report about the sun being held back at all except this saheeh hadeeth. End quote. Al-Silsilah al-Saheehah (no. 202)

As for the narrations telling that the sun was stopped for 'Ali, Shaykh Al-Albani showed their weakness in his "Silsilah Ad-Da'ifah" n 971 and 972, and whatever below is adapted from Shaykh Al-Albani's speech and the quotes and information are taken from there.

The first narration has been narrated by At-Tahawi in his "Mushkil Al-Athar" (2/9) from the way of Ahmad ibn Salih: Ibn Abi Fudayk narrated to us: Muhammad ibn Musa narrated to us from 'Awn ibn Muhammad from his mother umm Ja'far from Asma bint 'Umays:

> "The Prophet (saw) prayed Az-Zuhr at As-Sahba, then he sent 'Ali (aleyhi salam) for a work, and he returned after the Prophet (saw) had prayed Al-'Asr, and the Prophet (saw) put his head in the lap of 'Ali and fell asleep, and he did not move it until the sun disappeared, so the Prophet (saw) said: "O Allah, your servant 'Ali devoted his self for Your Prophet (saw) so return for him the west (meaning the sun)." Asma said: the sun appeared again until it came upon the mountain and upon the earth, then 'Ali stood, did his ablutions and prayed the 'Asr, then the sun disappeared, and this happened at As-Sahba"

In this Isnad, 'Awn ibn Muhammad ibn 'Ali ibn Abi Talib and his mother Umm Ja'far are both unknown. Ibn Abi Hatim mentioned 'Awn ibn Muhammad in his "Jarh wa Ta'dil" (3/1/386) and he did not mention any Jarh or Ta'dil and ibn Hibban mentioned him in his "Thiqat" according to his specific rule of declaring Thiqah unknown narrators.

As for his mother Umm Ja'far Bint Muhammad ibn Ja'far ibn Abi Talib, then Ibn Majah quoted one of her Hadith in "Al-Janai'iz" (1611) and Hafiz Al-Busiri weakened this Hadith saying that its Isnad contains two unknown narrators and one of them being the mother of 'Awn, meaning Umm Ja'far. Hafiz ibn Hajar mentioned her in "At-Taqrib" saying: "Maqbulah" meaning that she can be quoted for Mutaba'ah (for strengthening others and not for basing on her only)

Umm Ja'far has a strengthening narration of Fatimah bint Al-Husayn ibn 'Ali ibn Abi Talib, who is Thiqah, but the narration up to her is weak. At-Tahawi and At-Tabarani in "Al-Kabeer" narrated from the way of Al-Fudayl ibn Marzuq from Ibrahim ibn Al-Hasan from Fatimah bint Al-Husayn from Asma bint 'Umays:

> "The Prophet (saw) received revelation while his head was in Ali's lap and he did not pray 'Asr until the sun disappeared. The Prophet (saw) said: "Did you pray O Ali?" He replied: "no". The Messenger of Allah (saw) said: "O Allah he was in the obedience of You and the obedience of Your Messenger, so return the sun for him."

The narrator Ibrahim ibn Al-Hasan has been declared Thiqah by Ibn Hibban according to his rule of declaring Thiqah unknown narrators, and ibn Abi Hatim mentioned him (1/1/92) without any words of Jarh and Ta'dil.

As for Fudayl ibn Marzuq, even if he is among the narrators of Muslim, he is differed upon, Al-Hafiz said in "At-Taqrib": "Saduq makes mistakes (Saduq Yahimu)." Shaykh Al-Islam Ibn Taymiyah said in "Manhaj As-Sunnah" (4/189):

> "He is known to make mistakes from trustworthy narrators though he does not intend lying. Ibn Hibban said about him: "He makes mistakes from trustworthy narrators and he narrates fabricated Ahadith from 'Atiyah." Abu Hatim Ar-Razi said: "One should not base on him." Yahya ibn Ma'een said once about him: "weak" and this does not contradict what Ahmad said about him: "I don't known except good

> about him" and what Sufyan said: "He is Thiqah", as he is not among those who lie but among those who make mistakes and Muslim narrating from him narrations in which he is followed by others does not mean that he would narrate from him what he is alone in narrating. And with all of this, his listening from Ibrahim and Ibrahim's listening from Fatimah is not known like Fatimah's listening from Asma, so it is necessary to establish this Hadith to know the integrity and accuracy of all narrators and that they listened from each other, and this is not known."

Ibn Al-Jawzi put this Hadith in "Al-Mawdu'at" (his book of fabricated Ahadith) and said: "This is fabricated without doubt. Al-Juzqani said: this Hadith is rejected and Mudhtarab"

Also Ibn Taymiyah mentioned that the Prophet (saw) missed the Asr on the day of Al-Khandaq as mentioned in the two "Sahih": "They busied us from prayer the middle prayer, the prayer of 'Asr until the sun disappeared, may Allah fill their bellies and houses with fire!" and he prayed it Qadha (meaning after its time) with a group of companions, and he did not ask Allah to return the sun. Also as pointed out by Shaykh Al-Islam, the Prophet (saw) and all the Sahabah in an expedition woke up only after the sun appeared and they prayed it Qadha, without asking Allah to return the sun. So is it possible that the Prophet (saw) asks something for 'Ali as he was in Allah and His Prophet's obedience, and yet he did not ask such for him while he is greater in obedience to Allah?

Also ibn Taymiyah said the separation of the moon was witnessed by the Sahabah and it was narrated from many of them in the "Sahih", "Sunnan", "Masanind", so how could this event that took place in Khaybar with the Muslim army of more than thousand people and only Asma narrates such from two Isnads containing unknown narrators? The event of the Prophet (saw) giving the banner to 'Ali on Khaybar is narrated in all books of Hadith, "Sahih", "Sunnan", "Masanid" from many companions and how could the event of the sun coming back only be quoted by unknown narrators?

Ibn Katheer said in his "Tarikh" after mentioning the Hadith of Yoosha ibn Noon:

> "This proves that it is among the particularities of Yusha' (aleyhi salam), and this shows that weakness of the Hadith which says that the sun returned until 'Ali ibn Abi Talib could pray the prayer of Al-'Asr after he missed it because the Prophet (saw) was sleeping in his lap and the Prophet (saw) asked for the return of the sun until he could pray and it returned. Ahmad ibn Salih Al-Misri authenticated it but it is rejected (Munkar) and it is not present on any of the "Sahih" or "Hassan" and it is among the matters which require to be quoted abundantly and a woman from Ahlul Bayt who is unknown and her condition is not known is alone in narrating such."

Hafiz Az-Zahabi said in his "Talkhis Al-Mawdu'at" about this Hadith:

> "The Asanid of the return of the sun for 'Ali are all Saqit (dropped) and not authentic…I say: if it returned for 'Ali, then returning on the day of Al-Khandaq for the Prophet (saw) would be more important, as he (saw) became sad and invoked against the polytheists because of it…Then this great event, if it was to take place, it would have become famous and it would be required to be quoted abundantly, as it breaks the natural laws such as the flood of Nuh and the separation of the moon."

And this Hadith, even if we suppose that it is authentic, it only mentions that the Prophet (saw) invoked for the sun to return, and Allah is the One who returned it, so there is no proof in it of the Prophet (saw) being Mukhtar Kull. And Allah accepts His Messenger's invocation if He wills and sometimes He does not accept them as for his invocation that his community should not kill each other.

There is another Hadith which states: "The Prophet (saw) ordered the sun to stop its course for an hour of the day, so it stopped"

It was narrated by Abul Hasan Shazan Al-Fadli his “Juzz fi Turuq Hadith Rad Ash-Shams li ‘Ali (rad)” from the way of Mahfuz ibn Bahr: Al-Waleed ibn Abdil Wahid narrated to us: Ma’qal ibn ‘Ubdaydillah narrated to us from Abu Zubayr from Jabir ibn ‘Abdillah from the Prophet (saw).

As-Suyuti quoted it in his Al-Alali as a witness to the previous Hadith of Asma bint ‘Umays and he said:

> “At-Tabarani narrated it in his “Al-Awsat” from the way of Al-Waleed ibn ‘Abdil Wahid, and he (At-Tabarani) said: None narrated this from Abu Az-Zubayr except Ma’qal and none narrated from him except Al-Waleed.”

4039 - حدثنا علي بن سعيد قال نا احمد بن عبد الرحمن بن المفضل الحراني قال نا الوليد بن
عبد الواحد التميمي قال نا معقل بن عبيد الله عن ابي الزبير
عن جابر ان رسول الله صلى الله عليه و سلم امر الشمس فتأخرت ساعة من نهار
لم يرو هذا الحديث عن معقل إلا الوليد تفرد به أحمد بن عبد الرحمن ولم يروه عن أبي الزبير إلا
معقل

This Hadith is weak because of three reasons mentioned by Al-Albani:

First: Abu Az-Zubayr is a Mudallis and he narrated with ‘Ananah (saying: “from”), and Hafiz ibn Hajar declared him to be a Mudallis in his “Tabaqat Al-Mudaliseen” and Az-Zahabi said in “Al-Mizan”: “He has many Ahadith in Sahih Muslim in which he did not clarify listening from Jabir, and they are not from the way of Al-Layth from him, and my heart feels something about this.” So if Az-Zahabi feels something about a narration of Abu Zubayr from Jabir in “Sahih Muslim”, then what about a narration that is in the lowest books of Hadith?

Second: Al-Waleed ibn Abdil Wahid is unknown, there is no mention of him in “At-Tahzib”, “At-Taqrib”, “Al-Mizan”, “Al-Lisan”, “At-Ta’jil”, “Al-Jarh wa Ta’dil”, “Tarikh Baghdad” and others, and he is alone in narrating this Hadith as said by At-Tabarani.

Third: Mahfuz ibn Bahr, Ibn ‘Adi said in “Al-Kamil” (399-400): “I heard Abu ‘Arubah saying: he (Mahfuz ibn Bahr) would lie”

So the narration of Al-Fadli is fabricated as it has a liar and the one of At-Tabarani is weak as it as a Mudallis and a Majhul.

Fifteenth Daleel

It is narrated in "Sahih Muslim": "Rabi'a b. Ka'b said: I was with Allah's Messenger (may peace be upon him) one night and I brought him water and what he required. He said to me: Ask (anything you like). I said: I ask your company in Paradise. He (the Holy Prophet) said: Or anything else besides it. I said: That is all (what I require). He said: Then help me to achieve this for you by devoting yourself often to prostration. (Book #004, Hadith #0990)"

Barailwis claim that the Prophet (saw) saying to Rabi'a ibn Ka'b to ask to him means that the Prophet (saw) can produce whatever Ka'b asked and this shows he is Mukhtar Kull. Also the Barailwis claim that it proves that the Prophet (saw) can give the paradise to whomever he wills.

Answer: This Hadith only means that the Prophet (saw) would intercede for Rabi'a ibn Malik for whatever he would ask, and this is why the Prophet (saw) said: "Then help me to achieve this for you by devoting yourself often to prostration", meaning that if you pray a lot, my intercession is more likely to be accepted for you. If the Prophet (saw) could give the paradise to whomever he wills, why would he say to help him with many prostrations? Does someone being Mukhtar Kull needs to be helped?

So this Hadith is without any doubt related to intercession and that the Prophet (saw) would intercede for Rabi'a ibn Ka'b, and not that the Prophet (saw) would give Rabi'a ibn Ka'b the paradise.

Ibn Malik Al-Hanafi wrote in the explanation of this Hadith:

> "This indicates that this high level is not achieved only by asking but with his (saw) invocation for him to Allah"

So Ibn Malik clarified that this high level can only occur with the invocation of the Prophet (saw) to Allah for him, meaning by the intercession of the Prophet (saw).

Hafiz ibn Katheer in his "Al-Bidayah wan Nihayah" v 5 p 227 mentioned a narration of "Musnad Ahmad" with different wordings in which Rabi'ah ibn Ka'b said:

> "O Messenger of Allah, I ask you to intercede for me to your Lord that He protects me from the fire"

So this narration makes it clear that this Hadith is about intercession, and not the Prophet (saw) granting this and being Mukhtar Kull. And many Ahadith have been mentioned previously in which the Prophet (saw) was asked mounts and he said that he did not find any mounts for them, so how could the Prophet (saw) be Mukhtar Kull?

Also there is a Hadith in "Sahih Al-Bukhari" and others that some people asked money from Bayt Al-Maal, and the Prophet (saw) gave them, and they came back and asked again and the Prophet (saw) gave them more, and when they came again, and the Hadith says:

> "Until what the Prophet (saw) had (as money from Bayt Al-Maal) was finished and the Prophet (saw) said to them: what good I have, I would not stock it so you do not get it"

So this Hadith again makes it clear that the Prophet (saw) cannot give whatever the people ask them and he is not Mukhtar Kull.

Some Barailwis quote general statement of Mulla Ali Qari on this Hadith about the Prophet (saw) being capable of giving whatever he is asked and even paradise, but here Mulla Ali Qari only means that the intercession of the Prophet (saw) is a cause for giving whatever he is asked. Else Mulla Ali Al-Qari clearly wrote elsewhere that sending people to paradise is only in Allah's control. It is narrated in the two "Sahih" about the intercession that the Prophet (saw) will say:

> "I would say: O my Lord, permit me regarding him who professed: There is no god but Allah. He (the Lord) would

> say: **That is not for thee or that is not what lies with thee**, but by My Honour, Glory, Greatness and Might, I would certainly take him out who professed it: There is no god but Allah"

And Mulla Ali Al-Qari wrote in the explanation of this:

> "One of the commentators among our researching scholars said: the meaning (of "That is not for thee") is: taking out those who say: "La ilaha Ila Allah" from the fire is not for thee, meaning it is not conferred to you (Mufawidan ilayka) even though you have for them the level of intercession"

So this explanation makes it clear that taking people in paradise has not been conferred to the Prophet (saw), rather he is given the level of intercession, which only happens by Allah's permission.

So the general statements of the scholars are explained in other places, so there is no ambiguity left.

Sixteenth Daleel

The Barailwi Muhammad Shareef wrote in his "Arba'een An-Nabawiyah" p 11 that the Prophet (saw) is Mukhtar Kull because of the Hadith narrated by Al-Hakim in his "Al-Mustadrak" in which Abu Talib said to the Prophet (saw): "Your Lord will follow you".

Answer: This Hadith is fabricated because of the narrator in it Haytham ibn Jamaz. Az-Zahabi said about him in his "Talkhis": "They (the Muhadiths) abandoned him." It is mentioned in "Al-Mizan" that ibn Ma'in weakened him and Ahmad said that the Muhadiths abandoned all of his Hadith, An-Nasa'i declared him to be Munkar Al-Hadith (abandoned in Hadith). And it is written in "Al-Lisan" that Abu Zur'ah, Aj-Juzjani weakened him, Abu Hatim said that he is weak and Munkar Al-Hadith, As-Saji said that he is among the lowest category of Matruk (abandoned narrators) and Al-Barqi declared him to be a liar.

Secondly this fabricated Hadith says: "Abu Talib said: "Your Lord will follow you" and he (saw) said: "O uncle, if you obey Allah, He will certainly follow you"

So does it make Abu Talib Mukhtar Kull?

Seventeenth Daleel

It is narrated in the two "Sahih": Narrated Sahl bin Sa'd: Allah's Apostle said, "Whoever can guarantee (the chastity of) what is between his two jaw-bones and what is between his two legs (i.e. his tongue and his private parts), I guarantee Paradise for him."

The Barailwis claim that one cannot guarantee something except if one possesses it, so sending to paradise is in the Prophet's hands.

Answer: The Prophet (saw) only guaranteed such based on revelation and Allah's promise. There is no necessary condition to possess something for being a guarantor, as one can guarantee something based on the promise of the one who possesses it and is truthful.

How could the Prophet (saw) decides to grant paradise to whomever he wills when he (saw) said, as mentioned in the two "Sahih":

> Narrated Abu Huraira: Allah's Apostle got up when the Verse:--**'And warn your tribe of near kindred**...." (26.214) was revealed and said, "O Quraish people! (or he said a similar word) Buy yourselves! I cannot save you from Allah (if you disobey Him) O Bani Abu Manaf! I cannot save you from Allah (if you disobey Him). O 'Abbas! The son of 'Abdul Muttalib! I cannot save you from Allah (if you disobey Him) O Safiya, (the aunt of Allah's Apostle) I cannot save you from Allah (if you disobey Him). O Fatima, the daughter of Muhammad! Ask what you wish from my property, but I cannot save you from Allah (if you disobey Him)."

This is the end of this article. Allah praises belong to Allah, Lord of the Universe.

May Allah send Salah and Salam on the Prophet (saw), his family and companions!